

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

“Let us be more united. Let us have more confidence in our leaders, those who preside over us locally and generally, and sustain them and be in harmony with them. Then we will receive more fully the spirit that comes to those who keep the commandments of the Lord.”—ELIAS S. WOODRUFF.

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THE NEW LEADERS IN ISRAEL

A LIFE SKETCH OF DAVID O. MCKAY

THE NEW honour that has come to Elder David O. McKay is a fitting culmination of a life's work devoted and freely consecrated to the upbuilding of the Restored Church of Christ, a work that has found expression in many different fields of Church activity. Chosen by President Heber J. Grant to serve as his second counsellor in the First Presidency of the Church, Elder McKay was sustained in this exalted calling by the unanimous vote of the Church membership in general conference assembled on October 6th, in the Tabernacle at Salt Lake City, Utah. He succeeds as second counsellor, President J. Reuben Clark, who in turn, ordained to the apostleship, has been advanced to the position of first counsellor in the First Presidency, filling the vacancy occasioned by the recent death of President Anthony W. Ivins.

David O. McKay is a leader of the finest type. He has an undefinable, fascinating personal charm which awakens friendship and secures at once a cheerful and gratuitous following. Tolerant, genial and sincere he maintains, without offense, the high standards of his own life and wins the confidence of others. He has, in happy combination, the fundamental characteristics that underlie successful leadership. And the full strength of his outstanding character he has given to the Church of Jesus Christ of Latter-day Saints.

Throughout a full and active life, he has been in the front ranks of the Church, primarily as a leader of youth and of the Priesthood. To the end that youth and the holders of the Priesthood might be served and be guided into lives of service, he has dedicated his own life.

Elder McKay was born at Huntsville, Utah, September 8th, 1873, the son of David and Jeanette Evans McKay. He grew to

manhood on a farm. His early surroundings were of the most wholesome character, and his home life, in all that was fundamental, was ideal. He was beautifully prepared in his youth for the mission that came to him.

As a boy, he loved the out-of-doors, he loved to ride horses, to fish, swim and to participate in all the sports and games of boyhood. He played hard, just as he worked, and with a combination of the two, together with his fine instincts and remarkable character, developed the most valued traits in life.



PRESIDENT DAVID O. MCKAY

When he attended school, he participated in the student life to the full. He played baseball and other games, and while he was a student at the University of Utah, football was introduced there. Into this new field of sport he entered, playing on the original team. Like himself, other men on that first team are today recognized as among the leading citizens of the state.

In August, 1897, he was set apart for a mission to Great Britain, which he filled successfully. During much of his early missionary life he presided over the Scottish conference.

In January, 1900, he married Emma Ray Riggs, daughter of O. H. Riggs and Emma Robbins of Salt Lake City. His wife was, like himself, a graduate of the University of Utah, and from their union came seven children, David Lawrence, Llewelyn Riggs, Louise Jeanette, Royal Riggs (deceased), Emma Ray, Edward Riggs and Robert Riggs McKay.

ELDER MCKAY was an educator from his youth. Throughout his life he nurtured a desire to teach. He received his early education at the Weber stake academy, Ogden, Utah, which he attended from 1889 to 1891. He attended the University of Utah from 1894 to 1897, the latter year during which he was president of his class; took his M.A. degree from Brigham Young University, Provo, and shortly afterwards began his career as an educator.

He was principal of the Weber Academy, Ogden, from 1903 to 1908; president of the Church board of education from 1908 to 1918; was commissioner of education of the Church from 1918 to 1922, and was a member of the board of regents of the University of Utah from 1920 to 1922.

One phase of his educational life was not in the secular or state schools, but in the Sunday Schools of the Church, to which he has made a lasting contribution. In, 1899 he became a member of the Weber stake Sunday School board with Thomas B. Evans as stake superintendent. Elder McKay worked with Elder Evans for six years, during which Sunday School history was made. It

has generally been conceded that the work accomplished in that stake by Thomas B. Evans, Charles J. Ross and David O. McKay reached the high water mark of Sunday School work in the Church.

After serving in this capacity with such distinction, Elder McKay became second assistant to President Joseph F. Smith, who at that time was general superintendent of the Sunday Schools of the Church. Three years later, he became first assistant to President Smith, and in 1918 he was appointed general superintendent, a position he has continued to fill with honour and distinction.

In recognition of his marked ability, faith and integrity, Elder McKay was chosen to the apostleship, April 8, 1906, and received his ordination under the hands of President Joseph F. Smith.

One of the outstanding features of his ministry was the tour he made round the world in 1921 and 1922, accompanied by Elder Hugh J. Cannon.

He visited all the missions of the Church outside of the United States. To make this journey required thirteen months, during which he travelled 62,500 miles, sailing every ocean on the globe, and crossing the equator three times.

Shortly after his return from this tour, he was called to Liverpool to preside over the European missions of the Church, continuing in that capacity from November, 1922, to December, 1924. His administration was marked with unusual success, and the missions of continental Europe, Asia and England grew and progressed under his guidance.

Many saints in Britain and in the continental missions will remember his fearless stand for truth, and the inspiration of his leadership, and will rejoice at the honour that has now come to David O. McKay.

A LIFE SKETCH OF ALONZO A. HINCKLEY

MERCHANT, educator, farmer, stock-raiser, stake president for twenty-seven years, legislator, civic official, missionary and mission president, Alonzo A. Hinckley, president of the California mission, is an able addition to the Council of the Twelve Apostles.

His Church activities, his pioneering endeavours and livestock raising have brought him recognition throughout the West of America. He is a man of humble and kindly disposition, of sharp intellect, and rare sense of humour.

As president of the Millard and Deseret stakes for a total of twenty-seven years, and as president of the California mission, he has won a host of friends and associates who wish him happiness and joy in the new position to which he has been called.

He was born April 23rd, 1870, at Cove Fort, Utah, a son of Angeline Noble and Ira Nathaniel Hinckley, New Englanders who helped to pioneer Utah. His ancestry is traced back to the early settlers of the American continent, who came to the Atlantic seaboard in 1635.

Elder Hinckley's father was a prominent pioneer and patriot,

and his mother was one of the first school teachers in Salt Lake City, having taught in the old First ward. Among her pupils was the mother of Maud Adams, world-famed actress.

His father and mother came to Salt Lake City in 1850, but had not met each other at that time. Subsequently, however, Brigham Young called the father to Cove Creek to supervise the building of the fort there. That was in 1867. Three years later, this new apostle was born.

His early life was spent in Cove Fort and Fillmore, Millard county, Utah, his father having moved to Fillmore when appointed president of Millard stake in 1877.

AS A BOY, he worked on his father's farm, and when but a lad of 14 years he went to work for his brother-in-law in Frisco, a typical mining town of Beaver county, Utah. There he gained the basic training in merchandising which led to the establishment of the Hinckley Cooperative Society, in Hinckley, Utah. As founder of this institution, the name of A. A. Hinckley first became prominent.

A graduate of Fillmore grammar school and Brigham Young University, Elder Hinckley taught school for a number of years in Deseret, Millard county.

It is an interesting commentary, that the town of Hinckley, noted as a center of alfalfa seed raising, was named in honour of his father, Ira N. Hinckley.

As a dairyman, Elder Hinckley aided his father and carried on his stock-raising interests after his death. At the present time he owns a dairy farm in Salt Lake county. He also became known in Millard as a successful alfalfa seed grower.

He operated and owned three large farms in that county, one in Hinckley, one in Delta, and one in Lyndyll—all towns in Utah.

In 1892 he married Rose May Robison, and lived in Deseret one year before moving to Hinckley, where he made his home. Five years after his marriage he was called to fill a mission to the Netherlands, returning in 1900.

Prominent in Church and civic circles in Millard county, he was chosen in 1902 to succeed his father as president of Millard stake, and he conducted the affairs of this office until the stake grew to such an extent that it became advisable to divide it, and make two stakes. In 1912 this division was effected, Millard and Deseret stakes being organized, and he became president of the latter one.

He served in this position until 1929, at which time he was honourably released after more than twenty-seven years continuous service as executive. He then removed to Salt Lake City, but shortly afterwards was called to succeed President Joseph W. McMurrin as head of the California mission, with headquarters at Los Angeles.

Elder Hinckley served two terms in the legislature representing Millard county, and when Governor Charles R. Mabey was elected he appointed him as a state commissioner of agriculture. He was retained in this position for some months after the election of Governor George H. Dern.

The father of fourteen children, twelve of whom are living, his family is an unusual one. His eldest son, Harold Hinckley, is a practising physician in Corcoran, California, having gradu-

ated from the University of Utah and University of Chicago medical schools and fulfilled a mission to New Zealand. Rulon T. Hinckley, the second eldest son, is a graduate of the Brigham Young University, has fulfilled a mission to Germany and is now teaching seminary at Hinckley high school. Arza, the youngest son, is at present labouring in the Northwestern States mission.

Of the daughters, Afton Badger of Holden, Utah, holds a master's degree in domestic arts from the Brigham Young University. The other daughters, Mabel, Suzanne, Angelina, Ethel, Mary, Nellie, Beulah and Zina, have all received high school diplomas.

Alonzo Hinckley bears not only a striking resemblance in physical appearance to the late President Anthony W. Ivins, but his career parallels that of the distinguished first counsellor in many ways. Both were more or less self-made; both were ardent spreaders of the Gospel as missionaries and mission presidents; both were in the stake presidency, one as the first citizen of St. George stake, the other as the first citizen of Millard stake; both led well-balanced lives with a hand in an amazing number of business, economic and industrial ventures; both were outdoor men. It is a parallel that is at once striking and significant.

A LIFE SKETCH OF RUFUS K. HARDY

MANY years of service in the mission field and as an officer in his quorum of Seventy have eminently qualified Elder Rufus K. Hardy for his new position as a member of the First Council of Seventy in which he was sustained October 6th by the Church membership in general conference.

Elder Hardy succeeds to the vacancy in the First Council of Seventy made by the death of Elder Charles H. Hart.

He was born May 28th, 1878, in Salt Lake City. His father was Rufus H. Hardy and his mother was Annie K. Hardy, one of the foremost of the pioneer school teachers of the west, and prominent for many years in literary circles. She was also for many years a member of the Primary Association general board.

Elder Hardy is a descendant of pioneers. His grandfather, John Kay, was prominent in early Church circles, was an early pioneer and is credited with the making of the first gold coins in the territory of Utah. Mr. Hardy's family is now in possession of the ladle used by John Kay in pouring the gold, a relic they prize highly.

Elder Hardy has been prominent in Church work throughout his life, and was early called into the New Zealand mission as a missionary, going there in 1897. He served in the mission until 1901, and returned again in 1907 to preside over the mission, remaining there the second time until 1910.

Last year Elder Hardy was again called to the New Zealand Mission as its president, to succeed Harold T. Christenson, of Salt Lake City, who was acting president. Elder Hardy is at present in those far-off islands busily engaged in directing the affairs of that mission. Missionaries who have served in that field report that the natives of New Zealand have a love for and a confidence in Elder Hardy which approaches adoration.

They love him for his kindness, they respect him for his dignity and they reverence him for his service to them in the capacity of leader and advisor. Reports reaching Salt Lake City at the time of Elder Hardy's arrival in New Zealand were filled with announcements of celebrations held in honour of his return to the islands.

Elder Hardy was married on April 2nd, 1903, in Salt Lake City, and his family, in addition to his wife, Sister Addie E. Hardy, consists of one daughter, Kay Hardy. Sister Hardy is well known throughout the Church, as one of the active members of the Primary Association general board. She has been into most of the stakes, attending stake Primary conventions and has a wide circle of friends, who rejoice with her in the honour that has come to her husband.

Elder Rufus K. Hardy is well known in Salt Lake City as an insurance official, having been supervisor of the Western States Life Insurance Company for twenty years. He has also been interested in real estate activities and farming, although not being himself a farmer.

He has been active for many years in Seventies work of the Church, being prominently identified with the old eighth quorum as one of its presidents, and at the time of his recent appointment was one of the seven presidents of the quorum of Seventy in the Twenty-first ward of the Ensign stake, where he has resided for several years.—(Sketches adapted from articles published in the *Deseret News*, October 6th, 1934.)

THE OPEN MIND

By FRANK C. STEELE

" I AM thankful that I have so far progressed in my education that I can be honest with myself—that I have an open mind, a mind ready to inquire into and accept new truth. I came West bitterly prejudiced against Mormonism, but life in the West has opened the windows of my mind, the cobwebs of intolerance have been blown away, and I find that the system of religion that I had detested has much, very much, to commend it to the truth-seeker."

In words to this effect a friend of mine, the instructor in history in a High School, related his making-over with respect to his attitude toward new truth. He rejoiced that his old attitude had been changed, that bias and prejudice had given way to freedom of thought and a willingness to accept new light even though it upset his former most favoured notions. And now that he is in that position he will progress in his search for Truth, for Truth is the priceless reward of the open mind.

One splendid thing about the Gospel of Jesus Christ: it changes our attitudes. Do you recall the instance of the mothers who brought their little ones to the Master that He might bless them? With their cold, age-old attitude toward children and their obscure place in the scheme of things, the Apostles were bent on turning away the faithful mothers and their babes. Not so the loving and all-wise Master. To the astonishment of His disciples He took the babes in His arms and blessed them, saying: "Suffer

the little children to come unto me, for of such is the kingdom of heaven."

Strange doctrine. Yes. But true, for on that day Jesus gave the world its greatest lesson in Child Welfare.

The road of the prophet, the revealer of new truth, is usually lonely and hard. The prophet's way is not the easy way, for there seems to be something in the make-up of man that makes him resist and resent the impact of new truth. He dislikes being dislodged from his old positions, his old dogmas, his old ideas of what is right and worthwhile. He clutches his traditions as he does the heirlooms handed down from generation to generation. And often in his hatred of the revelator he goes so far as to persecute and slay.

It has been the same in all ages, for human nature is slow in its evolution. Noah rejected, Socrates drinking the hemlock, Nephi in chains, Stephen stoned, Bruno burned at the stake, Joseph Smith shot as he sought to shield his brethren, Christ crucified between two thieves—these are the evidences of that cast of mind, that resistance to Truth that has cluttered the path of progress from earliest times. And what is the lesson? It is this: strive for the open mind, uproot intolerance, and cherish the gift of the Holy Spirit which will lead the humble searcher into all Truth.

A WRITER in the *American Magazine* related a story that comes to me now as apropos. A certain Greenland Eskimo, he said, was taken on one of the American North Polar expeditions a number of years ago. Later, as a reward for faithful service, he was taken to New York City for a short visit. At all the miracles of sight and sound he was filled with a most amazed wonder. When he returned to his native village he told stories of the buildings that reached to the face of the sky; of tram cars, which he described as houses that moved along the trail with people living in them as they moved; of mammoth bridges, artificial lights, and many other strange sights witnessed in the metropolis.

His people looked at the native coldly and walked away. And forthwith throughout the whole countryside they called him Sagdluk, meaning the Liar. This name he carried in shame to his grave. In fact, explorers tell us, his real name was forgotten.

Now there was some excuse for the Eskimos. It was difficult for their primitive minds to grasp such a dazzling revelation. But to us with the innumerable advantages of civilization there is no excuse for ignorance, no excuse for a mind closed to new truth. There have been, and there will again be reformations effected that may strike at the heart of things we and our fathers have held most dear. It required a vision to convince Peter, the chief of the apostles, that the Gospel was for the Gentiles as well as for the Jews. Paul was stricken with blindness and disciplined severely before he accepted the truth of the Gospel of our Lord. But when his eyes were opened he became a mighty defender of the faith he formerly had persecuted even unto "strange cities."

The spirit of toleration is growing in the world. What a happy world it will be to live in when narrowness and prejudice are banished from the hearts and minds of our Father's children.—*Relief Society Magazine*, October, 1934.)

THURSDAY, NOVEMBER 1, 1934

EDITORIAL

THE FIRST PRESIDENCY GIVES THE KEY

IN a letter recently received by the writer from the First Presidency of the Church were these wise and challenging words: "The key to happiness in the Gospel is activity within the Church." Every member who has experienced joy in the Church can testify that these words state the truth. And in these words can be found one reason why there are so many opportunities for activity in both Priesthood and auxiliary organizations.

Helpful activity induces growth, and healthy spiritual growth is always happy growth. The key given by the First Presidency should be used by every branch presidency and by others in presiding positions. Auxiliaries for the children and young people, as well as those for adults and the Priesthood members, should be developed and kept active.

In some branches, however, the belief has prevailed among the governing officials that conditions do not favour organizing some of the auxiliaries. And so there is no Primary Association, or no Mutual, etc. Now, of course, there may in some cases be excellent reasons why these societies have not been organized. If there is no one to lead obviously there can be no organization. Successful leadership is essential to any association. But if there is a *will* to organize, then, in most cases, leadership can sooner or later be found. The results attending a good Primary, for example, are so fine that no branch should for long be without the beneficent help of this children's organization. The same things can be said of the Mutual.

Now in connection with activities mention might be made of those sponsored by the M. I. A.—musicals, dramatic entertainments, debates, story-telling, socials, etc. These are forms of activity that generally have a wider appeal than do the usual types of religious service. Through these attractive forms, therefore, non-members of the Church might become interested with us in our worshipping assemblies and meetings. At least they will become friendly to the Church. If children are interested in a Primary the parents will come to know about us and perhaps may become good prospects for proselyting. Indeed, it is said that in some branches the Primary is the best proselyting agency we have yet developed. What, then, is obviously a wise thing to do?

But a word of warning might be given to presiding officers. Do not kill anyone off by overwork. A willing horse can be

made balky if he is urged to pull too great a load. Of course, some persons are more capable and more ready to serve than others. Every position demands the best officer obtainable. It sometimes happens, therefore, that a capable person is asked to carry too great a load, and finally becomes tired and quits. And, as a rule, when one person is overworked there is some one with little or nothing to do. A wise president will avoid these extremes.

Now every normal person is capable of training and development. And the genius of the Gospel is fully satisfied only when everyone is given opportunity for growth. Many persons are naturally retiring. They are never self-seekers. They are not impressive in their personalities. However, they have latent abilities which, through training, qualify those who possess them for excellent service. The majority of people belong to this class. The wise branch president always has faith in his members. He encourages them to accept opportunities for service. He helps, supports and sustains them in their efforts to train and develop. By patient, tactful and persistent work he will, sooner or later, have his organizations in the hands of acceptable officers and teachers.

Now let it be remembered that opportunities for service in the Church should not be declined. "Mercy is twice blessed—it blesses him that gives and him that receives." And in Church service there is really no sacrifice, for the personal good obtained is generally far more valuable than the service rendered. This is always so when the service is sincerely given. Hence a call to service is the offer of a blessing most precious. This is the testimony of all faithful workers. Let every one gladly do his part.—JOSEPH F. MERRILL.

"MY PERSONAL PLAN . . ."

A SELECTION FROM THE SLOGAN CONTEST CONTRIBUTIONS

By SISTER NELLIE BREWERTON HANNAH, BRIGHTON BRANCH

IN JUST the last few years, many of the branches of the British Mission have come from out of comparative obscurity to a position of prominence in their communities. What has brought about this change for the better? The adoption, by these branches, of the Church auxiliary organizations, with their cultural programmes, and their provision for constructive leisure-time guidance. Through these organizations, outside people have been brought into contact with the Church and, seeing just what kind of wholesome people the Mormons are, they have given them support and cooperation. People of note in the different towns have been not only willing but glad to assist in the various functions of the auxiliary organizations when the auxiliary organizations have invited them to do so.

As a result a tremendous amount of good has been done, too, regarding favourable public opinion.

As I have watched this progression, I have thought mostly of those who have worked to bring it about, the young people of the Church who are receiving the development that comes with the responsibility of directing and assisting in auxiliary activities.

The M. I. A. offers wonderful opportunities for individual expression. Judging by the *Star* reports, these opportunities have been taken full advantage of by the majority of the branches in the mission. I have watched for and read these reports with eagerness and joy—but also with a touch of sadness. I know the happiness and joy that has been experienced by those who have participated in the plans and programmes which have been arranged by our auxiliary officers. “But,” one might ask, “why the sadness?” Here is the reason.

I have watched the other branches progressing while mine has been retrogressing. I love the Church. I love to see our youth develop. And I am anxious to see and have a successful M. I. A. in our branch.

This gives rise to my plan of action. I am determined to develop a good Bee-Hive swarm in the Brighton branch. All of my energy is going to be concentrated on a few girls, though they do not belong to the Church, to unfold to them the beauties of Bee-Hive work. I will consider my time more than well spent if I can make a success of this part of my plan. I want to see our branch become better. My co-workers and I are going to do our best to get it out of obscurity.

The second part of my plan to prove my allegiance to the Church is to live the Gospel; to let my thoughts, conversation, and actions always be good and uplifting; to reflect in my life the Bee-Hive standard—The Spirit of the Hive.

May the Lord help me to be diligent, and give me strength to carry out my plan. With determination and sincerity, with prayer, and with the help of the Lord, I know I will be able to accomplish every righteous desire that is in my heart and mind.

THE LEAVEN OF MORMONISM

By ELDER WENDELL J. ASHTON

MACHINES are frightful looking things if you have never seen them before. The first automobile must have created a fear-stricken alarm along the country-side. The first glimpse of an airplane must have reminded one of a huge dragon fly or some sort of a monstrous insect. New machines always look queer, and complicated, too.

There seemed to be so many unnecessary levers, hooks, wires, keys and whatnot on the first typewriter I beheld. Now, if I approached the inventor of that typewriter, or even the owner of one, he would explain each part to me, and show me that each lever is workable. He would tell me that each key had a purpose, and each of the parts made the machine more expedient

and the work more comfortable. Then the contrivance would not seem so hideous.

Mormonism was an enigmatical thing to the world when it made its appearance. Like the African natives who saw their first car, many of those initial observers of the Church rose up in arms and tried to destroy it. But some sought the guidance of the Inventor, and learned that each teaching, each principle and ordinance of the Gospel had a purpose—just as those levers and keys on the typewriter. They were for man's joy and comfort.

But the majority of the world has not enjoyed the guidance of the Inventor or been a possessor of it. Today the world is stumbling over truth just as the would-be typist fumbles his fingers over the keyboard. Slowly he is finding, one by one, that each of the levers has a purpose and is workable; each helps his typing.

Each day the world is unconsciously proving that another Latter-day Saint teaching is workable. It is discovering that each principle has a place in the web of life; it makes for more comfort. Individuals, governments and societies, frantically searching for new and more workable methods, are adopting Mormon patterns.

FOR approximately a century Latter-day Saints have been observing the law of tithing, which provides for each member to give to the Church one-tenth of his earnings. It is a non-compulsory system of income taxation. It is a just method, for those who have sought guidance know that it is God-given.

What is the world doing about taxation? Today governmental units are revising their revenue laws. The income tax is gradually supplanting the old property tax. Economists will tell you that it taxes one more according to his ability to pay. A Latter-day Saint law is proving most fair and workable.

Gripped with one of its worst depressions in history, Germany is trying something "new" in providing for its millions of poor during the winter. A recent news report says: "Herr Hitler has decreed a single-dish dinner for Germans on one Sunday out every four. . . . The money saved will go to distress relief."

Again, another Mormon teaching is proving workable.

President Joseph F. Smith said years ago: "If the churches would adopt the universal monthly fast-day as observed by the Latter-day Saints, and devote the means saved during the day to the alleviation, blessing and benefit of the poor, and with the view to helping them to help themselves, there would be no poor in the land."

Joseph Smith organized the Relief Society March 17th, 1842. It was something new in the way of women's organization for administering relief to the sick and poor. Similar organizations are being formed the world over nowadays. Another Latter-day Saint system proves practicable.

Mormonism was unique one hundred years ago in that it taught total abstinence from liquor. Since that time the United States added prohibition to its constitution, and now laments the fact that it has been partially repealed. An October 14th, 1934, press dispatch states: "Japan plans to go dry. . . . The Premier declares that 'Prohibition will revivify the Nationalist

spirit of the Japanese people and add to their strength.' . . . The Japanese authorities are issuing free pamphlets giving statistics of the increase of America's output in the early period of Prohibition." Then too, science endorses the Word of Wisdom. More Latter-day Saint doctrines are proved useful.

The world is becoming more genealogy-conscious every day. Another Church doctrine is proving workable.

These are a few of the Gospel teachings which are proving workable. Other teachings are being hailed as truths as men of science delve into its "mysteries." Sir Oliver Lodge, the noted English physicist, has reached the conclusion that "we probably existed before we came here." Mormonism for decades has been boldly teaching pre-existence of the spirit.

Thus, if the world goes on "proving all things and holding fast that which is good," it cannot deny Mormonism.

THE HEALING POWER OF GOD MADE MANIFEST

By SISTER HANNAH M. HEYES, OF THE WIGAN BRANCH

[EDITOR'S NOTE: *This article was written by Sister Heyes in response to the Millennium Star's request for the experiences of mission members in which divine power has been manifest in answer to prayer, in granting special guidance, or in the healing of the sick.*

If you have had or if you have been a witness to an experience similar to the one recounted here, it should be recorded for the benefit of others. A compilation of such experiences is now being made by the Church Historian's office. Saints and missionaries in Britain are invited and urged to assist in the making of this unusual record.

Write your experience, taking care to record names, places, and dates accurately, and post it to the Millennium Star office. As much space as possible will be devoted to the publication in the Star of the contributions received, and each, whether published or not, will be forwarded to the Church Historian's office, to become a part of the permanent record that is being compiled.]

READING the report of a remarkable healing in the columns of the *Millennial Star* recently has recalled again to my mind a wonderful manifestation of the healing power of God in behalf of my son, John Heyes. I recount it here as another testimony of the power and authority of the Holy Priesthood in administering the ordinance for the healing of the sick.

My son, as a child, was sitting on the front doorstep one day when suddenly, for some unaccountable reason, he was seized with an attack of paralysis. His head was drawn back, and it remained so. It would not return to its normal position. We summoned Dr. Graham, of Wigan, immediately. After examining my son, he expressed the opinion that he had never before seen or heard of such a case, and stated that my son could not live for long with the muscles of his neck so paralyzed.

On his next visit, Dr. Graham brought his son, who was also a doctor, and their assistant, Dr. Smythe. Three times, on the following day, three doctors came. Finally, they admitted that the case was beyond their power of diagnosis. They did not know what to do for my son, who was suffering intense agony.

After this pronouncement, my husband, the late John Heyes, called in the elders. They anointed my boy with consecrated olive oil, and blessed him.

A little while afterwards, he went to sleep, and in a short time his head had returned to its normal position. He completely recovered from his ailment.

The doctors were amazed. For a few days afterwards, only Dr. Smythe came to see my boy, and on his last visit, as he stood at the door about to leave, he said these words: "I must tell you Mrs. Heyes, before I go, that we have not cured your boy. There has been a Higher Physician at work here."

Now, why should this doctor have made this voluntary statement? He did not know that we had called in the elders; neither did the other doctors. The elders had been called in without their consent or approval.

I then told Dr. Smythe what had occurred, and he affirmed his first statement, that a Higher Physician had been at work with my boy. Truly it was a remarkable healing.

BRISTOL DISTRICT CONFERENCE

MEMBERS and friends of the Church of Jesus Christ of Latter-day Saints in south west England met in the Town Hall, Cheltenham, for their annual autumn conference on Sunday, October 21st. Dr. Joseph F. Merrill, president of the European Mission; President James H. Douglas president of the British Mission; Sister Rintha Pratt Douglas, president of the British Mission Relief Societies and consulting advisor of women's work; Sister Nettie L. Woodbury, president of the British Mission Primaries; Sister Catherine L. M. Horner, president of the Y.W.M.I.A. of the British Mission; Elder G. Homer Durham, president of the British Mission Y.M.M. I.A.; and Elder Richard S. Bennett, associate editor of the *Millennial Star*, composed the authorities who journeyed from London to address the meetings.

After the usual opening exercises, words of welcome and the sustaining of authorities, the morning session was devoted to special Priesthood and Relief Society meetings, in which the conditions existing in the district were discussed and the programme for the ensuing year outlined.

The afternoon session was turned over to the Mission auxiliary officers, who conducted a Primary-

M. I. A. conference-convention. With the help of the district auxiliary supervisors, the visiting auxiliary leaders explained the new programmes and plans for these organizations in the British Mission. Local people assisted in portraying the departmental classifications of each auxiliary, demonstrating to all who wish to attend the M. I. A. and Primary this coming season, the activities offered.

The first speaker of the evening session was Sister Rintha Pratt Douglas. She spoke of her personal acquaintance with the early leaders of the Latter-day Saints. She declared these men to be of unimpeachable character and decried, as false and without foundation, the defamatory stories that have been circulated concerning them.

The moral standards of the Mormon people were declared by President Douglas to be the highest in the world. He cited as evidence of the quality of their religion the achievements of the Mormon people in pioneering the development of the Intermountain West of America, while at the same time maintaining a cultural plane unparalleled in the annals of colonizing.

President Merrill stated that ignorant prejudice against the Mormon Church is fast disappearing in the face of a growing understand-

ing of its principles, and cited as an indication of this the prominent part that is being taken by the Mormon people in the administration of the federal government of the United States. Loyalty to King and Country he affirmed to be a foundation principle of the Church.

No teaching of the Mormon Church, according to President Merrill, is degrading, vulgar, or low. Rather, every cultural pursuit finds a place within the scope of its philosophy and practices.

The world of scholarship, he declared, is beginning to realize and admit that Joseph Smith, the founder of Mormonism, is one of the greatest men to come out of

America, and that whether or not Joseph Smith was a prophet or fraud is the greatest challenge that faces the professing Christian today.

Sister Muriel Hunter of the Birmingham district rendered a very fine selection of musical numbers.

Elder Stephen L. Dunford, president of the Bristol district, conducted the conference meetings. District elders present were Gordon Kearl Ashley, John A. Marcroft, and Hyrum N. Geddes. Visiting was Elder Fielding S. Barlow, of Birmingham district.

GORDON KEARL ASHLEY

Clerk of Conference

FROM THE MISSION FIELD

Doings in the Districts: Birmingham—Services in the Handsworth branch on October 14th were devoted to thanksgiving for the abundant harvest of the season. The chapel was beautifully decorated for the occasion with fruit and flowers, which were afterwards distributed to the poor of the branch. President Joseph F. Merrill, who had come from London for the day, was the principal speaker of the evening session. Music was rendered by the Handsworth branch choir.

Handsworth branch report that co-operative effort has enabled them to realize at last a dream of long standing. A piano to be used in the chapel has been purchased and placed therein, and, as an addition to the branch facilities, is a source great pleasure.

Hull—The autumn conference of the Hull branch was held in the branch chapel on Sunday, September 9th. An interested audience heard the theme of "Baptism for the Dead" explained during the evening meeting, the speakers being Brothers John W. Theakston, Myles Ramm, and President Drayton B. Nuttall.

"Work for the Dead" was the topic treated at the conference of the Grimsby branch, September 30th. A special programme was

prepared by the Sunday School officers for the morning session, and a large audience listened with interest to the speakers of the evening, Elder Ray L. Richards and President Drayton B. Nuttall.

The feature of the Gainsborough branch conference on October 7th, was the recounting, by President Drayton B. Nuttall, of the work of the Prophets of the Church throughout the past one hundred years. The talk was illustrated with lantern pictures of the Church leaders. The conference theme, "A Century of Revelation," was introduced by Elder Theodore K. Lowther. A large appreciative audience was in attendance.

To raise money for the building fund, the women of the Hull branch, under the leadership of Sister Marion Barrett, staged a jumble sale on Saturday, September 29th. Two pounds and eleven shillings were realized from the sale, which, as it happened, was limited to items of ladies' wearing apparel. Planned for the near future is another event of a similar nature dealing in men's apparel.

The amusement hall of the Hull branch was the scene of a jolly carnival dance on October 5th. Many came who had not been contacted before by other proselyting activities of the branch, and saints

and missionaries had a splendid opportunity to explain to them the Gospel, and the place of wholesome recreation in the Church activity plan. Arrangements for the affair were made by Brothers Arthur E. Ransom and Joseph J. Baron.

More than fifty attended the harvest thanksgiving service of the Hull branch on October 14th. Especially for the occasion the hall was decorated with the produce of the autumn season, the gifts of members and friends of the branch. Elder Kenneth Cropper and Arthur E. Ransom were in charge of the service. On the evening following the festival, members and friends in Hull met for a social time in the amusement hall. A variety programme, the sale of fruit, dancing and games provided entertainment and refreshment for all.

Liverpool—Saints and friends joined in a pre-Liverpool district conference dance Saturday, October 6th, at Liverpool. Approximately 100 persons enjoyed the programme, dance and refreshments.

Brother Clifford Hartley, Liverpool district genealogy supervisor, has been giving periodical addresses on Latter-day Saint doctrines before the Preston Regnal league and the Moor Park Methodist Church class for young men.

Blackburn branch celebrated its annual harvest festival Sunday, October 21st, with a choice display of produce. The fruit and vegetables were sold at a social the following Monday.

Approximately 50 persons attended each of the sessions of the Burnley branch conference Sunday, October 21st, the theme of which was "A God Who Speaks." The new officers sustained at the conference were Joshua Rallison, branch president; John R. Moore, first counsellor; Fred Bradbury, second counsellor, and Willie Duckworth, branch clerk. The morning session was under the direction of Sister Emma Hardy, Sunday School superintendent.

Sister Edna Gardner of Liverpool branch was recently named Liverpool district supervisor of Prim-

aries. Sister Gardner is well equipped for the new position, having been president of the Liverpool branch Primary for some time.

"The Powers of the Priesthood" was the theme of the Wigan branch conference Sunday, October 14th. A harvest festival added to the morning session, under the direction of Brother John Heyes, Sunday School superintendent. Sister Elsie Rickard and Brother William Worrall gave talks on the conference theme during the evening services, conducted by Branch President N. H. Rickard.

Members of the Liverpool branch honoured Elder L. Dean Hickman at a farewell social at Hayes hall, Monday, October 15th. Elder Hickman was recently transferred from the Liverpool district to Nottingham district. Branch President E. George Patey was in charge of the social.

A harvest festival social was an interesting event at the Accrington branch hall Tuesday, October 16th. Games and refreshments, along with harvest songs, augmented the programme.

London—At a baptismal service held October 6th, the ordinance of baptism was administered to Rene Theodore Lawley, Winifred Moore, Joyce Lillian Jakeman, Doris Lillian Watts, Ivy Ella Abell, and Florence Louisa Mitchell. President Bart L. Christensen, and Brothers William C. McCormick and James P. Hill performed the baptisms. Forty-four members and friends gathered at the Pitfield Street baths to witness the ceremony. On the following day, in their respective branches, the candidates were confirmed.

Newcastle—In their branch hall, beautifully decorated with flowers, ferns, fruit and vegetables, saints of Middlesbrough met on October 8th for a harvest festival. Funds realized from the sale of produce will be used to re-decorate the hall. The programme of M. I. A. joint meeting on the preceding night was also in keeping with the spirit of harvest time and thanksgiving. Responsible to a large degree for the success of the two-day festival, were the Bee-Hive girls who, under

the direction of Sisters Nellie Thompson and Edith M. Elliott, were in charge of the preparation of the hall and arrangement of the flowers and produce.

Nottingham—Hucknall branch members observed the harvest season with services of thanksgiving on Sunday, October 7th. The branch hall was decorated with fruit and flowers, and a fitting programme was presented. On Monday, a sale of fruit was conducted, the proceeds of which went into the Relief Society fund.

M Men and Gleaners of Hucknall branch joined to sponsor a social evening on October 13th. Forty members and friends were entertained by the programme of songs, recitations and games planned for the occasion. To the M. I. A. fund went the proceeds of the evening.

Portsmouth—Thanksgiving services in the Brighton branch were held on October 14th. Special hymns were sung and there was a fine display of fruit, flowers and vegetables.

Personal—Born to Brother and Sister Whitaker of the Burnley branch was a daughter, Friday, October 19th.

Born to Brother and Sister John Moore of Burnley branch, Monday, September 17th, was a daughter. Glenys Moore was the name given to the child in a blessing pronounced by the father, Sunday, October 21st. Brother Moore is first counsellor in the branch presidency at Burnley; Sister Moore is Liverpool district supervisor of Relief Societies.

Ronald Woodthorpe was the name given to the son of Brother and Mrs. Sidney M. Woodthorpe of the South Shields branch on Sunday, August 19th, in a blessing pronounced by Elder Preston B. Hoops. The child was born at South Shields on October 14th.

Born to Sister Daisy Fudge and Brother Robert Fudge, on October 10th, was a daughter. Brother and Sister Fudge are members of the South Shields branch.

To Mr. and Mrs. Francis Norman Reginald Mason, on August 31st, was born a daughter. Sister Mason is a member of the Middlesborough branch. On September 24th the name of Shirley Gillian Mason was given to the child in a blessing pronounced by Elder Alma H. Boyce.

Born to Liverpool Branch President E. George Patey and Sister Ellen M. Patey, October 5th, was a baby girl.

DEATH

HUNT—Terrel Gerceia Hunt, the infant daughter of Eric and Ivy Hunt, friends of the Eastwood branch, died on October 14th. Funeral services were held on October 17th, under the direction

of Elder James Johnstone Kirby. Bee-Hive girls of the Eastwood branch acted as pall-bearers. Elder Claudious Stevenson offered the dedicatory prayer at the graveside.

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